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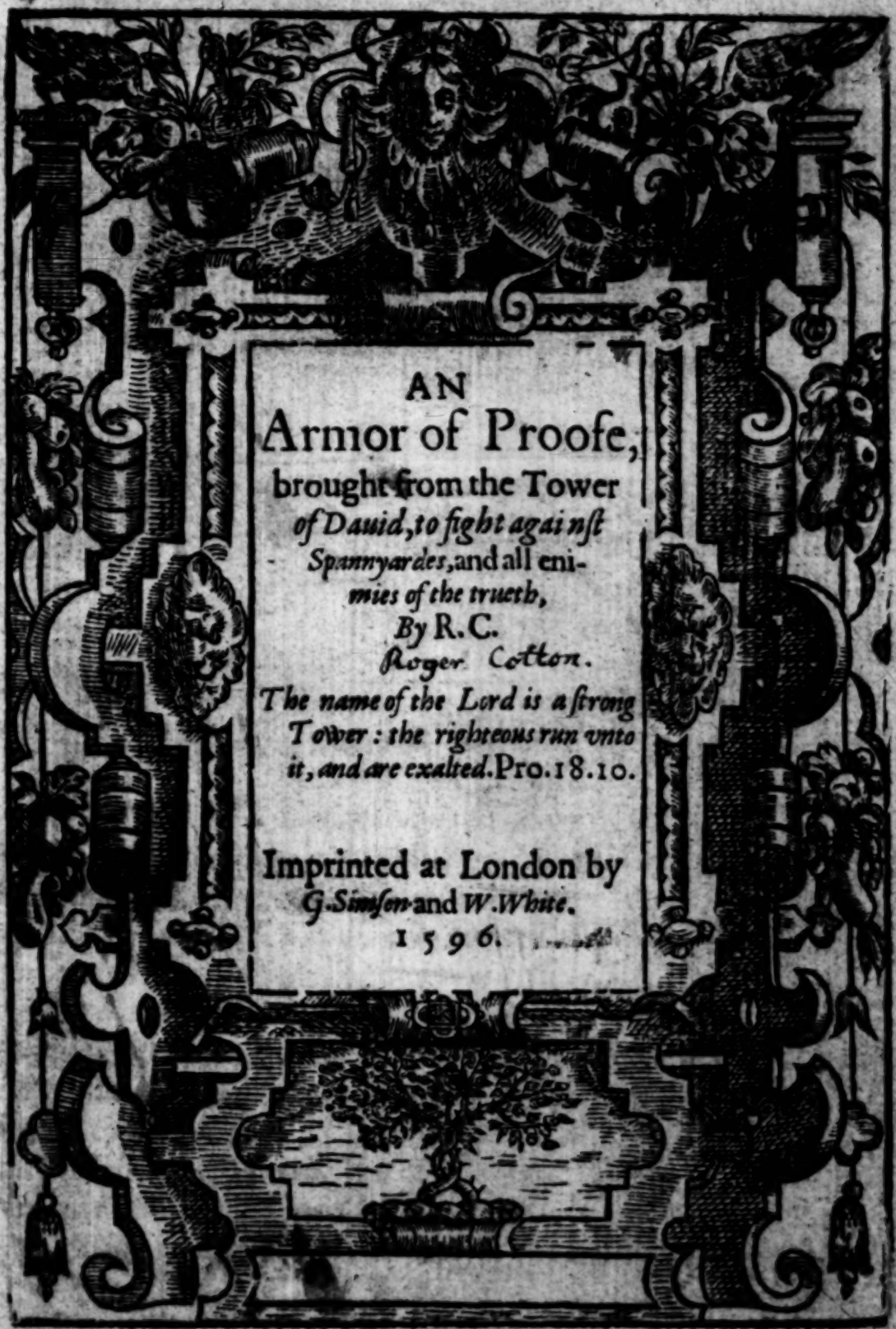

AN Armor of Proofe,

brought from the Tower *of Dauid, to fight against Spannyardes*, and all enimies *of the trueth*,

By R.C.

Roger Cotton.

The name of the Lord is a strong Tower: the righteous run vnto it, and are exalted. Pro. 18. 10.

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1596.

To the right Honorable *Gilbert Talbot, Earle of Shrewesburie,*

Lord Talbot, Furniuall, Strange of Black-*meare, Verdon and Louetoſt, Knight* of the moſt noble order of the *Garter:* Roger Cotton *wyſheth grace and peace in* Chriſt Ieſus.

THe Lord our God (Right Honorable) who in great mercy hath cauſed by his ſpirit, the holie Scriptures to be written for our learning: hath alſo commanded, that all men ſhoulde ſtuddy therin both day & night: that ſo by the helpe of the ſame ſpirite, men might write them in their hartes. The ende hereof is, that thereby they may recouer the Image of that new man, which againe is created after the likeneſſe of God in knowledge and holineſſe.

And while the people of Iſrael obſerued this: they inioyed peace throughout their borders, and great plentie within their Pallaces. And ſuch feare God ſtrocke into the harts of their enemies round about, that none durſt ſtirre againſt them. But at what time they caſt off this, and choſe new Gods, and made no account of the knowledge of the true God, nor of the learned, that

ſhould to them the ſame God teach: Then was there warre in the gate, and no peace to any that went in or out, but great troubles aroſe to all the inhabitantes of the earth. For nation deſtroyed nation, and Cittie deſtroyed Cittie, and God troubled them with all maner of aduerſities.

This ſtanding thus, and God remaining vnchangeable, I aſſure my ſelfe of all kingdomes (to whom the worde of God is ſent) this may be ſpoken. That they, *Elias*, I meane, the men like *Elias: Ioſua, Samuel, Dauid, Daniel*, and ſuch: whoſe delightes are in the law of the Lord, are the Horſes and Chariots of a kingdome. O noble Sir, I beſeech you therefore conſider well therof: and let thoſe gracious words of good king *Aſa*, when ten hundreth thouſand came againſt him: and thoſe of King *Abiah*, when eight hundreth thouſand came againſt him: and thoſe of *Ioab* the Captayne, when the *Ammonites* & *Aramites* came againſt *Dauid*, be writ moſt ſure in your noble hart: that ſo they may proceede from your lippes, to the incouragement of the common ſort, whoſe hartes often fayle in rumors of troubles. I know your Honor needeth not to be taught, how Nobilitie giuen to the holy worde, muſt be the ſtrongeſt pillers of the Church. *Iſrael* through all ages ſo ſtoode firme: but otherwyſe fell.

Ioſua being equall to a Prophet, conquered the land through his conſtancie and courage in diuinity. But after him great contempt of Religion aroſe: wherefore much of their land againe they loſt: and greatly troubled was that ſtate, vntill the dayes of *Samuel*. For as they often fell away, ſo the Lord often ſould them into

the

the handes of ſpoylers: whereby in the ende that ſtate became *Ichabod*, no glory. For the glory of God the ſpace of ſeauen moneths departed from them: yet by meanes of good *Samuel*, faithful in religion, was againe ſetled in *Iſrael*: and ſo by him, the ſtate was well helde vp all his dayes: who although he deſcended from rebellious *Corah*, yet is he for *Leuy* a conquerer of better then *Sichemites*: and as he, ſo, or more, did that noble and valiant *Dauid*, euen by diuinitie, recouer wholy the land firſt conquered by *Ioſua*: and *Dauids* title is not ſo euident for a warryer, as it is for the pleaſant in ſongs to Iſrael. For to this day, moſt ſweete is the voyce of that ſweete ſinger, to all that rightly vnderſtand his tune. But he that ſhould vnderſtand him to the full, had need of the ſpirite of an Apoſtle. A true patterne indeed (Right honorable) of true Nobilitie. But yet full ſoone was this true patterne loſt: whereupon ten partes of that ſtately kingdome became in ſhort time, not onely *Izrael* and *Loruchama*, but *Loammy* alſo. For full often did the Lord viſit them with the ſword, aſwell at home, deuouring one an other, as by the enemy abroad: and in the ende ſuffered them to be carryed quite away by the Kings of *Aſſhur*. And God tooke no pittie: but euen as they had caſt off him from being their Lord, ſo he caſt of them from being his people.

Now as *Ieroboam* the ſonne of *Nebat*, of the vertuous *Ioſeph*, is ſet forth as a patterne for diſcommendations to all that followed his wicked ſteps: ſo noble *Dauid* of the houſe of Iuda, is the patterne ſet forth for commendation to all that had care to walke his godly

pathes. Therefore no further in ſtory for ſample to true nobilitie need I here to ſeeke.

Yet in ſo much as the fame of one of your owne moſt noble progenatours ſoundeth in our eares to this day, I truſt it ſhall of none be thought amiſſe, yf I lay him before your Honorable eyes, as an other example. That noble Earle IOHN TALBOT is the man: who neither liued as languiſhing in idlenes, riot, or exceſſe: nor died as hauing ſurfited with vaine pleaſures, and fonde delyghtes: but of manly woundes receiued in open feelde, after he had valiantly warred foure & twentie yeeres in defence of his Princes right: a death and life moſt honorable to them that are truely noble and valiant. Euen ſo this worthy peere, togeather with his valiant Sonne the Lord *Liſle*, in that ſore battle fought at *Caſtilion* in *Fraunce*, their ſweete lyues did ende: where a monument of the Earle remayneth vnto this day, and this inſcription folowing, ingrauen thervpon.

Heere lyeth the right noble Knight Iohn Talbot *Earle of Shrewsburie, Earle of Waſhford, Waterforth and Valence, Lorde Talbot of Goodritche and Vrchingfeilde : Lorde Strange of Blackmeare, Lord Verdon of Alton, Lord Crumwell of Wingfeilde, Lord Louetoſt of Worſoppe, Lord Furniuall of Sheffeilde, and Lord Falconbridge, Knight of the moſt noble orders of S. George, S. Michael, and the Golden Fleece, Great Marſhall to King* Henrie *the ſixt of his Realme of Fraunce, who dyed at the battle of Caſtilion neare Burdeaux, Anno.* 1453.

Now as this, and other your noble anceſtors, haue been alwayes at home moſt honorable for their faythfulnes towardes the Crowne of Englande: and for their

their ſeruice both at home, and abrode againſt the enemie, in ſo much that euen the very name of the *Talbot* to them, hath been tirrible: ſo no doubt there is, but that your ſelfe will ſhew your ſelfe, in all nobilitie, as deſcended from ſuch. A moſt noble warryer, and faithfull ſubiect vnto his annoynted Prince was he, whoſe example therein you follow. Therefore one poynt more I beſeech your honor, learne of that noble *Dauid* your patterne. And as you and your honorable fathers haue followed him in the other two moſt honorable quallities of true nobillitie, ſo let your ſelfe ſurmount them all in the third.

The point deſired, is, his great loue and zeale to the Church & houſe of God: which was ſuch, as no ſcoffes of wicked contemners could ſtay him from preferring of the ſame: but by how much more he ſeemed as a foole, and vaine in the ſight of ſuch, for ſo doing, by ſo much more cared not he, to become more vile, & low in his owne eyes, if by ſuch meanes, he might do good thereto. Therefore if it might pleaſe your honor to follow him in this, as you haue in the other: you ſhall be ſure that honour which he there ſpeaketh off, will follow you with great increaſe. And moreouer, then ſhall that ſpeech which good *Abygall* vſed vnto him your noble patterne, take full effect in you. For the Lord hath not onely promiſed to make my Lord a ſure houſe, becauſe he is ready to helpe his noble *Deborah* to fight the Lords battels, and becauſe he is ſo faithfull towards his annoynted, that no euill can be found in him: but alſo for the third point, that which is much more; euen the ſoule of my Lord ſhall be bound vp

in the bundle of life with the Lord your God, and the ſoule of your enemies ſhall God caſt out, as out of the middle of a Sling.

Thus, being euery way ouer bould with your honorable patience, I craue pardon. I am no Scholler, but a Draper: therefore not able to contriue my ſpeaches in ſuch ſort, as willingly I would. My truſt is, your honor will the rather pardon me, and accept the affection of my hart, and not weigh the rudeneſſe of my pen. I was borne in *Whitchurch*; which, as I thinke, is one of your honors principall Lordſhips: where my Anceſtors haue of long time beene poore wellwillers vnto your noble Progenitors, as at this preſent my eldeſt brother there, and we the reſt of his bretheren here in London, are to your honorable ſelfe. Theſe things conſidered, together with your honorable inclination towards good things, made me bolde to make choiſe of you, to be the patron of this my ſmal worke of meditation againſt the enemy. I beſeech your honor accept thereof, according as the matter requireth, and not as the skill of the writer deſerueth. The matter is good, though rudely handeled.

That God, who is able to do both for your Honorable ſelfe, and that vertuous Lady the Countice your wife, far exceeding abundantly aboue al that I can aske or thinke, giue vnto you both, all honour, with increaſe thereof heere in this lyfe, and in the life to come, that crowne of glory, which he hath prepared for all thoſe that loue and honoure him in Chriſt Ieſus. *Amen.*

Your honors to command,

R. Cotton.

To the christian Reader.

For as much (deare Christian) as many weake ones are often terrified with rumors of troubles more then they should, and many others lesse regarde them then they ought: I thought good to put foorth a fewe rude verses, of my poore Meditation therevpon: partly to incourage the weake and feeble in faith towards God, and partly to call the rashe hardy, to learne better the cause thereof, if any such befall vs. As some times God reuengeth sinnes, where men little looke for punishment: yea and full often and many wayes God striketh, when sildome the strocken, consider whose hand it is, or for what cause it is. Therefore my small worke tendeth to shew vnto such, who it is that striketh, and the cause why so many and sundry wayes we are strocken: I trust none of right modestie can dispise my good meaning herein. And as I would gladly accept the like incouragement from others, so I trust this of mine, shall be taken in good part: and somewhat mooue some vnto meditation vpon Gods word, which is an helpe ready to all that come with care to seeke saluation: to which worde, I pray God giue you grace to flie vnto in all distresse, as vnto your chiefest hould and Tower. Amen.

Yours in the Lord,
R. C.

An Armour of proofe, brought from *the Tower of Dauid, to fight* agaynſt Spannyardes.

WHen God of hoſts in eighty eight had brought, *Ier.25.8.9. & Eſa.10.*
an hoſt of men, our Countrey to annoy: *5.6.*
in that diſtreſſe the Lord by vs was ſought, *Haba.1.6.*
whereby our woes were turned then to ioy.
But yet full true to vs may this be ſayde,
in your diſtreſſe, you onely ſeeke my ayde. *Eſa.26.16.*

For then in deede, and only then we ſeeke,
when troubles great, and greeuous plagues aryſe:
But thoſe once paſt, no promiſe made, we keepe, *Iere.2.20. & 5.23.*
nor yet by them can learne to be more wyſe: *Eſai.1.5*
But as the Sow in fylth agayne doth wallow, *2.Pet.2.22*
ſo we our ſinnes of former tymes do ſwallow.

For great and ſmall, no ſinnes of olde forbeare. *Iere.8.6.*
No rich, no poore, can ſay in hart, I ioy: *Pro.20.9.*
For garment whyte, which I now dayly weare, *Reue.19.8. & 3.5.*
but ſteede thereof, we faigne and frame each toy, *Eſai.3.16. to the ende.*
each toy, yea toyes and tayles, ſuch to behold, *1.Pet.3.3. & 1.Tim.*
with wyer and heare, that monſters be we would. *2.9.*

Yet few there be whoſe hartes conſider well,
what ſinnes are wrought each day by men of might.
No one there is that thinkes how God doth tell,
his owne miſdeedes he worketh day and nyght:
Pſal.56.8. Hebr.2.2. & Pro.24.12 yet doth the Lord the leaſt of them regarde,
and will in time, giue each his full rewarde.

Iudges.2.11. to 15. Ioſu.23.15. & 24.20. Iere.25.6. & Deu.4.26.27 & Pſal.78.58 to 63.

But how, to whip by *Spayne*, as ſome men deeme?
Not ſo be ſure, thoſe Rods would proue to ſore:
For neuer yet, the Lord his ſolde I weene,
to ſworde of foe, vnles Gods they had ſtore.
But rather with his owne moſt gentle hand,
he hath and will ſtill beat a ſinfull land.

Pro.13.13. & Iere.6.10. to 21. & 7.23. 30. & 8.9.11. chap. & Rom 1.28. Iudg.2. Leui.26. & Deu..28.

But wilt thou know what is the ſinne of ſinnes?
It is contempt of Gods moſt holy worde:
for that caſt off, Idolatrie begins,
falſe Gods then ſought, God draweth out his ſword,
his ſword? yea all his plagues therewith are ſent,
when on falſe Gods the mindes of his are bent.

Iere.5.7.

Alas, how then can we eſcape his hand?
Haue not all ſortes his holy worde off caſt?
Not ſo, for then nought els but plagues in land,
and it to ly both deſolate and waſt.
Of Ohim, Zim, & Iem, reade Eſai.13. 21. & 34. 11. to ende. Waſt? nay worſe: for *Ohim* therein then ſhould dwel,
yea *Zim* and *Iem* in ſtead of men to tell.

For

For wilt thou ſee for this, what God once wrought
on his owne ſeate, *Ieruſalem* of fame?
In duſt ſhe lyeth, by *Babel* firſt ſo brought:
once buylt agayne: yet *Rome* hath ſpoylde the ſame.
Too greeuous were her harmes all to be tolde,
ſhe lyeth in duſt, that glittered ſo with golde.

2. King. 25. & 2. Cho. 36.

Ezra, Nehemiah, Aggay, & Math. 24. & Luke. 21.

Euen ſhee, whoſe beautie ſhone ſo cleare and bryght,
that all the worlde, Perfection did her call:
Yea, ſhee, the ioy of all that were vpright,
none ſuch there was, nor neuer like there ſhall:
yet downe ſhe is, and neuer ſhall be buylt:
thou mayeſt ſo ſee in Gods booke, if thou wylt.

Lamen. 2 15.

Pſal. 48. 2. & Lamen. 2. 15. Dan. 9 27. & Math. 24. & Luk. 21. 20. to 34.

And ſo *Aholah* ſiſter hers lykewyſe,
before her long, with *Aſſhurs* rod was whypt:
for that new goddes amongſt them did aryſe,
Gods worde caſt off, and *Omries* lawes well kept,
from *Ahabs* houſe their manners ſtill they ſought:
wherfore to duſt, their glorious crowne was brought

Ezek. 23. 4. 2. King. 17.

Micha. 6. 16.

Eſai. 28. and Ezek. 23. and Ier. 3. & Hoſ.

And ſo in dayes of *Iudges*, long before,
the Lord his ſolde, to ſpoylers rounde about:
becauſe their goddes they dayly did adore,
and prayſed them, whom God had bid thruſt out:
but quite forgot the Lord, who did redeeme
their neckes from thrall: him did they not eſteeme.

Iudg. 2.

And hath not this of vs yet taken holde?
Not full I hope: for though great ſtore there be
Iob.31.24.& 1.Tim.6.17. & 2.3.4. who make them Gods of wealth and wedge of gold,
of luſtes of fleſh, and pleaſures of the eye:
Math.6.24. Luke.16.13. Phelip.3.19. All thoſe who loue their wealth or pleaſure more
then they do God, to them, Gods they are ſure.

But yet this ſinne on all hath not layde holde,
For though on ſome, yet many more there bee,
Deut.4.19. Pſal.65.2. Pſal.19. and Deut.4.10. & Pſal.147. 19.20. who neuer ſought to Gods yet made of mould,
or Sunne or Starres: for ſuch ne heare nor ſee,
To one they call, who can their ſute well heare,
and doth to them by worde and workes appeare.

Pſal50.15. Math.18.19 Colo.2.14.15 Pſal.40.6.7.8 Heb.10.5. to.11. Rom.6.23. Heb.2.14. To God alone we ſeeke in hope to finde,
by meanes of Chriſt, eternall ſonne of his,
who did our ſinnes and foes to tree faſt binde,
when he on earth Gods ſtatutes none did mis:
yet death he tooke, the wages due for ſinne,
and ſo by death, ſpoyld him that death brought in.

Iohn.17.5.& Luke.24.26. 1.Ioh.2.1,2. & Heb.4.14. & 7.24.25. & 9.& 10. & Iohn.17. Who after death, all glorie was to haue:
which earſt he had with God before all time,
and there doth ſit, in ſhape of man to craue,
the lyke for all that are of him true vine.
Wherefore by him our prayers we preſent,
which are to God a ſweete and pleaſing ſcent.

We maruell much what foolyſh doults do meane,
to fall to blockes, or call to Saincts on hie:
ſince none on earth or heauen yet doth raigne,
but God alone, who can our thoughtes eſpie:
For *Abram* knoweth vs not, doth *Eſai* ſay,
and *Iacob* wanteth eares to heare vs pray.

Seeing God hath ſworne that euery knee ſhal bow to him. *Eſai.45.23.* *Eſai.41.26.* *Pſal.65.2.* & *139.2.* *Eſai.63.16.*

That Virgin pure, moſt bleſſed was in deede,
in woſe ſmall wombe the Lord of lyfe did dwell:
yet for to know what time we ſtand in neede,
ſhe hath no ſkill, the Scripture playne doth tell:
for God alone, our prayers all doth heare:
wherefore to him by Chriſt we ſtill draw neare.

Yet ſhe nerded a ſauiour, & reioyced in him, euen in Chriſt her ſonne & Lord. *Pſal.65.2.* *Heb.10.21.* *23.*

We holde them fooles that labour ſo in vayne,
to call on *Paul*, or *Peter*, or on *Pope:*
for had they eyes, ſaint *Iohn* hath tolde them playne,
that who now ſinnes, Chriſt now muſt be his hope:
for he now only mediator is,
cauſe *Arons* trade our ſinnes could not diſmis.

Seeing the lord hath cõmanded to call on him. *pſal.50.15.* *1.Ioh.2.1.2.* *Heb.10.1.2.*

We haue Gods worde to teach vs fayth and feare,
we learne by it, all ſecrets meete to know.
No writ of man, to vs yet is ſo deare,
or like eſteemd Gods councels vs to ſhew:
We are moſt ſure that God by it muſt gayne, (raine.
ſuch wanderyng ſoules as muſt with Chriſt heere

We learne not from ỹ precepts of men, as thoſe in Eſay and the Papiſtes do.

Math.26. 26 27.& .1.Cor. 11.23.to 30.

We haue the Sacramentes in perfect ſort,
as Chriſt him ſelfe at firſt did them ordayne.
Our foes are falſe, who giue vs this report,
that we holde not, that Chriſt doth there remayne.
But how? not Really, as they do teach:
but there by fayth, as learned heere do preach.

It is the ſpirit that quickeneth, the fleſh profyteth nothing. Iohn.6.63.

For the heauens contayne his body vntyl the end of the worlde. Actes.1.

Yf this be true, that all Gods trueth we holde,
what neede we then of *Spayne* to be afrayde:
For God I ſay, hath neuer yet ſuch ſolde
to ſworde of foe: but ſtill hath ſent them ayde.
The trueth we haue, yet therein walke not wee,
wherefore oft times God hiſſeth for a bee.

Now frō ſouth, as of olde from north, but not to haue the lyke ſucceſſe.

In deede? Then muſt we all looke for the ſame,
for few there be, that will of God do ſeeke,
but all degrees, contemne his holy name:
Few rich or poore, one Saboth true do keepe:
and all are bent their owne willes to obey,
but will of God, we ſeeke it no one day.

Ier.17.21.to ende, & Eſai. 58.13.14.

Ioſh.1.8. & Iohn.5.39 Ephe.5.17.

For whereas we ſhould ſpend our lyues and time,
in Gods owne Booke, his will to ſee therein:
great ſtore there be, that neuer ſought one lyne,
to write in hart, that ſo they might know him.
And ſo Gods will of vs not being knowne,
he caſtes vs off, to follow wayes our owne.

Deut.6.6. Iere.6.19. & Rom.1.28.

Be instructed o Ierusalem, and let not the great thinges of the lawe, which for thy sake are written, be counted of thee as strange thinges, Iere. 6. 8. and Hose. 8. 12. Reade Leuit. 26. & Deut. 28.

O Englande, then consider well thy state,
oft reade Gods worde, and let it beare chiefe sway
within thy hart, or els thou canst not scape
the wrath of God: for he will surely pay.
Yea diuers rods the Lord of Hostes doth vse,
to chasten such, as do his worde refuse.

His sworde thou knowest, he threatened sore to draw, *Leuit. 26. 25. & Deut. 28.*
in eightie eight; but then he did thee spare:
yet since that time, in thee great sinnes he saw:
wherefore for thee great plagues he did prepare.
The Pestilence through out thy coastes hath bin, *Leui. 26. 25. & Deut. 28. 21.*
and now with sworde, to threat he doth begin.

Thy land as hard as Brasse hath oft bin made. *Leuit. 26. 19. & Deut. 28. 23.*
Thy heauens haue as Iron bin likewyse:
they both conspier to stay their wonted trade,
whereby to thee great darthes and famines ryse.
Thy corne fayre growen, with blasting hath bin spoyld
well gotten in, yet meldeaw hath it soyld.

Thy Trees, thy Vines, thy Cow, and clothing Sheepe: *Leuit. 26. 20. & Deut. 28.*
all fruitefull thinges, to thee oft fruiteles are,
because with God, thou promise none dost keepe, *Iere. 5. 25.*
thy feeldes and fayth, through barrennes are bare: *Iere. 2. 19. 20 & 5. 23. 25.*
In steade of rayne, much dust abrode doth fly:
for want of deaw, thy ground doth burned ly. *Deut. 28. 24.*

Thy

Thy Oxe and Cow with blaynes and murrens mad,
thy Sheepe with rot deſtroyed oft haue bin:
Thy houſe with fire, thy goodes thy foes haue had,
thy land and right, the vile oft tymes do win.
Deut.28.31. Thy troubles great by law do dayly ryſe,
1.Cor.6.5.6.7.8. becauſe Gods worde can not yet make thee wyſe.

Deut.28.29.33. And for this cauſe oppreſt thou art with wrong,
yea pylde and polde by tythes, by toules, by rent,
by Landlordes bad, who thinke thy Leaſe too long:
by neighbours ill, to miſchiefe that are bent.
1.Cor.6.8. Thy owne bad minde to law oft moueth thee,
and wilt not ceaſe, tyll all be ſpent on fee.

Thy foes and aduerſaries dayly do aryſe,
God ſtyrreth them thy troubles to increaſe:
And all for this, yet art thou not ſo wyſe,
to know that he doth make them breake thy peace:
But rather thou the like for like doſt lend,
whereas by them thou ſhouldſt thy ſelfe amend.

1.King.11.14 23. But good Dauid was ſo wyſe.2.Sam.16 10.11. As would the ſonnes of Zeruiah haue Dauid to done to Shemei.

Thy Seruantes they rebellious be and nought,
they fyltch, they ſteale, they rob, & ſeeke thy ſpoyle,
in goodes and name, thy hinderance they haue ſought
they run & range, they daunce, and keepe a quoyle,
Thy neighbours tongues by them are ſet on talke,
for prate and heare they muſt, as they by walke.

The wicked giue heede to falſe lyps, and a lyer hatkeneth to the naughty tongue. pro-17. 4.

And

And when a tale to ſome of them is tolde,
they can well add, to bring thee in diſgrace:
for thy deare name for nought, by them is ſolde,
to many more that dwell in further place:
And by and by as ware that rots with them,
they make great haſt to ſell it other men.

What good comes of theſe praters & tale bearers, reade Pro. 26. 20. 21. 22. and 1. Tim. 5. 13.

And thus the land with wicked tongues is fraught,
whereby one may in maner playne deſcrne,
that Gods pure law by them is iudged naught:
for els by it, to ſpeake well they would learne.
Wherefore as men from fleſh do wyſedome take,
ſo fleſhly rods do often times them wake.

Iame. 4. 11. 12
When ỳ wicked can do no other harme, then wyl they ſmyte with the tongue, as they did good Ieremie. Ier. 18. 18.

And what els more, for this cauſe doſt thou feele?
Thy body ſicke with agues colde and hot,
with greeuous paynes from head downe to thy heele,
becauſe of this, doth fall vnto thy lot.
Yet were it well, if bodyes payne were all:
but ſoule for this is ſtill in bondes and thrall.

Leuit. 26. 16. & deut. 28. 22 Deut. 28. 35.

For it, as blynde and lame doth range about,
and plundged is in pitts of croſſes ſtore,
and there doth lie, when Gods worde helpes not out:
and ſo oft tymes with ſuch floods is forlore,
but iuſtly then to helpe doth it refuſe,
ſince oft it would, but thou wouldſt not it vſe.

They ſhal wander from ſea to ſea, from north to ſouth, to ſeeke the worde, but ſhall not finde it. Amo. 8. 12. & pro. 1. 20. to the ende.

Reade Lenit. 26. all, and *Deut.* 28. all.

And what now wantes of all Gods plagues to thee?
now ſurely ſtore; there is yet more behinde.
But yet this one I would thee wyſh to ſee,
the which to view, I pray thee be not blinde:
the *Spanyardes* now with Armour braue them dight,
in hope to finde thy fayth, but vayne and lyght.

Reue. 2. 5.

Remember then thy former loue and zeale,
which thou to God, and to his worde didſt beare:
and let them now agayne with thee preuale:
Eſai. 55. 7. and ſo no force of forrayne ſhalt thou feare.
Reue. 2. 5. None ſhall then moue thy Candleſticke from thee,
yf thou from it a lyght wilt take to ſee.

But is there nothing els for to be don?
Yes ſure; we are to haue both Shylde and Speare,
good Armour bright, with Arrowes, Bowes & Gon.
Theſe being had, we neede not *Spayne* to feare.
Iere. 17. 5. But if thou truſt in theſe, and ſtrength of men,
then know, as broken Reedes, ſhall all proue then.

Eſai. 31. 1. For woe to them that *Egypts* helpe do ſeeke,
or truſt in ſtore of Horſe, and Charrets ſtrong,
Iere. 17. 5. or wit of man: for none of theſe could keepe
thoſe anciant Townes, or yet their peace prolong:
Eſa. 19. 11. 13 for noble peares of *Zoan* proued fooles:
yea ſo did all, that wrought by ſuch like tooles.

Sama-

Samarias Oxe, nor *Bethels* Calfe of golde,
nor *Ieroboams* fine deuice for wit,
could ſaue ten Tribes, when God had them once ſolde
to *Aſſhurs* Rod, no helpe could ſaue from it:
For all ſuch wyſedome, drunkennes became,
yea all deuice of man did then proue lame.

1. Kin. 12. 26. to the ende, & Hoſe. 8. 5. & Ezek. 23. 5. 7. 9.

And ſo will now, if theſe we make our ayde:
Wherefore agayne, beſt helpe I will thee ſhow.
To turne to God, for ſo him ſelfe hath ſayde:
and that well done, will proue beſt fence I know:
But how? to caſt on mournyng for a day?
No no, ſuch faſtes with God can beare no ſway.

Pſal. 108. 12. & Iere. 17. 5. Eſai. 55. 6. 7. & Mala. 3. 7 to 13. Eſai. 58.

But this is it that ſhall thy Lord well pleaſe,
to reade his Booke with all delyght and eare,
both nyght and day, vntill thou know his wayes:
and that his lawes within thy hart writ are:
Which lawes well kept, for weapons haue the name,
then for thy helpe, I will bring foorth the ſame.

Pſal. 1. 1. 2. & Iohn. 5. 39. Ioſhu 1. 8. 9. Deut. 6. 6. to 10.

When *Sinai* hill, and *Horeb* mount did burne,
and thunder clappes made *Seir* with them to ſhake.
When trumpet ſhrill did ſound, & loude blew horne,
then *Iacobs* ſonnes for feare thereof did quake:
they quakde for feare, though God from *Paran* came,
with lawes to ſaue all thoſe that keepe the ſame.

Exod. 19. 18. & Deu. 4. 10 Deut. 33. 2. Exod. 19. 13. 19. Exod. 19. 16. & 20. 18. & Ebr. 12. 20. 21 Deut. 33. 2. Deut. 4. 5 & 30. 15. to ende.

Ebre. 12. 21. & Exo. 19. 16 & 20. 18.
Ebre. 12. 22. 23. 24. & Reue. 14.
Rom. 10. 4.

Yet thou deare frende needſt not to feare or quake,
though *Moſes* did, and thouſands more with feare:
for now no *Sinai* terror ſhall thee ſhake,
becauſe a Lambe in *Sion* doth appeare:
On *Sion* hill there ſtandes a Lambe moſt meeke,
who bids thee come in peace, Gods lawes to ſeeke.

Deut. 33. 2.
Exod. 20.
Math. 22. 37. to 41.
Rom. 13. 8. to 11.
Ephe. 6. 4. & Pro. 22. 6.

Ten thouſand Sainctes did God attend, when hee
thoſe glorious Lawes, in ſayinges ten propoſed:
In which thy debts towardes God are all to ſee,
yea all thou owſt towardes men are there incloſed,
incloſed are thy duties all therein:
the which to learne in time thou muſt begin.

Exod. 20.

Firſt then, the Lord requires of thee to heare,
that he alone from *Egypts* thrall thee brought.
None other Gods before thee muſt appeare,
nor none ſuch ſerue, as may be made of nought:
Of nought ſome Gods are made, which men do ſerue,
as thoſe of Wood and Stone, which fine they carue.

What folly is in them that breake this commaundement, reade Esai 44. and 46.

Deut. 4. 15. to 25.

But ſuch, the Lord commandes thee not to make,
nor any thing that may him repreſent:
in heauen or earth, or yet from ſea or lake,
one wyght to take, whereon thy mynde is bent:
one wyght to take from none of theſe thou art,
to bow vnto, or worſhyp in thy hart.

To whom wyll ye make me like or equal, or compare me? that I ſhoulde be lyke vnto him. Esay 46.

For

For if thou doeſt, the Lord thy God is hee,
a ielous God, and therefore will not ſpare,
to punyſh ſinnes to third and fourth degree,
on thoſe whoſe hartes on feigned gods ſet are:
Wherefore on him, let all thy hart be ſet,
ſo mercies great to thouſandes thou ſhalt get.

Exod. 20.

Bleſſed is ỹ man in whoſe hart are thy wayes. pſal. 84. 5.

Thou muſt not take the name of God in vayne,
but thereof ſpeake with trembling and with feare:
for if thou doſt, he hath in ſtore great payne,
to power on thee, and thoſe that do him teare:
him teare by othes, or ſpeaches els prophane,
not meete to vſe on his moſt holy name.

Bring the blaſphemer without the hoaſt, and let all that heard him, put their hands vpon his head, and let all the congregatiõ ſtone hym. Exod 24. 14.

The Saboth day remember well to keepe,
both thou, thy Man, thy Mayde, thy Oxe thy Aſſe:
Thy owne affayres in that day do not ſeeke,
ne from thy gate then let the Stranger paſſe:
for in ſixe dayes thou labour mayeſt full free,
and God will cauſe thy bleſſignes ſtore to bee.

Thou ſhalt not folow thy owne wayes, nor ſeeke thy owne will, nor ſpeake a vayne worde on my Saboth. *Eſai. 58. 13.*

Lyke as him ſelfe, the heauens all did make,
the earth, the ſea, and all that is therein,
within ſixe dayes, and ſeuenth reſt did take:
ſo would he haue thee ſample take by him:
by him, the ſeuenth day was ſanctified,
in which thy ſoule on him muſt be imployed.

Exo.20.12.& Ephe.6.1.2. Vnto thy Parentes honour thou muſt giue.
Thou muſt not kill, nor whoredome once commit:
to ſteale abhor, but labour hard, to liue.
Pro.25.18. And witnes falſe to beare, let none thee get.
To couet houſe, or wyfe, or man, or mayde,
or oxe, or aſſe, of neighbours be afrayde.

In burnt offering & ſinne offering hadeſt thou no pleaſure. Then ſaid I, lo, I come: a body haſt thou ordayned me, & within my hart thy lawes are writ, and of me it is written, that I ſhoulde do thy wyll, O God. pſal.40. and Heb.10.

Theſe are the ſum, of many more, all pure:
of which poore ſtore, though none canſt thou fulfil,
yet haue no feare: for all are writ moſt ſure
in Chriſt his hart, and he hath done Gods will.
The will of God, that Lambe hath done for thee,
and bids not feare, his preceptes all to ſee.

The commaundementes of the Lord are pure, and more to be deſired thē gold, yea then much fine golde. pſal. 19.8.

Theſe Lawes ſo pure (good freende) do thou eſteeme
aboue the golde, the pearle, the precious ſtone:
all Iewels rare, ſhall nothing then be ſeeme,
thy Necke lyke them, yf thou wilt put them on:
Yf all Gods lawes within thy hart thou hould,
more ſtrength will be, then can with pen be tould.

The law of the Lord is perfect, converting the ſoule, it geueth lyght vnto the eyes, wyſedome vnto the ſimple, ſharpenes of wit vnto the dull of ſpirit.

Thy ſoule to God they will conuert and turne.
Thy ſight ſo dim, they will make cleare and bright.
Thy thoughtes ſo foule, they will conſume and burne.
This will they do, yf thou with them thee dight,
yf dight thy ſelfe with armour this thou wilt,
thy ſoule gaynſt ſinne ſhall dayly ſtrong be built.

The

The Tower of *Dauid* they will be to thee,
wherein a thouſand ſhyldes and targets ſtrong:
yea many weapons more therein will bee,
for thy defence, gainſt thoſe that would thee wrong:
That would thee wrong in ſoule, in goodes, or name,
gaynſt euery harme, a weapon for the ſame.

Thy necke is as the tower of Dauid, buylt for defence, a thouſand ſhyldes hang therein, & all the targettes of ỹ ſtrong men. Can. 4. 4.

A Shylde for Fayth it is, both ſound and good.
A Sworde for Spirit, a Plate for Breſt well tryde.
A Helmet for thy health, not made of Wood,
but made of Right and Trueth, which will abyde.
Which will abyde, thy health ſtill to procure,
yf to thy ſydes thou wylt them faſten ſure.

Ephe. 6. 16.
Ephe. 6. 17.

Thy Loynes muſt be ſtill gyrt with Veritie,
thy Feete ſtill ſhod the Goſpels peace to ſeeke:
Thy ſhute to God in prayer each day let be,
that from thy foes he would thee ſafely keepe:
He would thee keepe, from ghoſtly foes great ſtore,
which thee to ſpoyle, ſeeke dayly more and more.

Ephe. 6. 14.
Ephe. 6. 15. 18

Since then thou art each day (my freende) to fight,
agaynſt the Fleſh, the Worlde, and Ghoſtly foe:
with armoure tryde, thy ſelfe each day bedight:
ſo ſhalt thou from their harmes ſtill ſafely goe,
ſtill ſafely ſhalt thou goe, gaynſt fende ſo fell,
yf all Gods lawes within thy hart do dwell.

For this cauſe take vnto you the whole armor of God, that ſo ye may be able to reſiſt in the euyll day. Ephe. 6. 13.

For we wrestle not against flesh and blood, but against principalities and powers. Ephe. 6. 12.

Thus to conclude, deare friend, be strong in God,
put on the armour whole which he hath made:
which is his worde, from ende to ende each iod,
and so no foe thy strength shall then inuade:
inuade can none, ne yet thy soule annoy,
yf euery part thereof thou wilt inioy.

Haue not I commaunded thee, saying: be strong and of a good corage: feare not, for I the Lord thy God wil be with thee where so euer thou goest. Iosu. 1. 9.

Stande vp therefore, and corrage to thee take.
Cast off thy sinne, and cloath thy selfe with right,
and then no noyse of *Spanniardes* shall thee shake,
or yet once quayle thy wonted force and might:
Thy might, say I, no, God thy might hath bin,
and still will be, if turne thou wilt to him.

Can. 6. 12. Whom hast thou rayled on, & against whom hast thou exalted thy voyce, and lyfted vp thyne eyes? euen against the holy one of Israel. 2. Kin. 19. 22.

Returne thou then, returne o *Shulawyte*,
returne to God, and so thy foes shall see,
an armie great, with men of might to smite,
all forces downe, that shall rise vp gaynst thee:
gaynst thee, nay, gaynst thy Lord they shall then fight,
when thou from sinne returnest cleare in sight.

These wordes which I commande thee this day, shall be in thy hart. Deut. 6. 6.

Awake therefore, and to the Lord giue eare,
thy hart lykewyse vnto his Lawes incline:
print all therein, that so they may appeare
to giue thee light in darke estate of thine,
and so no plagues of *Spayne*, or *Egypt* olde,
shall lyght on thee, the Lord hath thee so tolde.

Deut. 7. 15.

For

For what if *Spayne*, and thouſandes ten ſuch more, *Pſal.3.6.*
ſhould hem thee in, or cumpas thee about:
yet will the Lord, as Captayne go before,
and fight thy feelde, agaynſt the proude and ſtoute. *Deut.31.3.4*
Since then he hath this promiſe paſt to thee,
be not afrayde, yf *Spannyardes* thou do ſee. *Deut.31.6.*

For what are they? Are they of *Anake* ſonnes? *Deut.9.2.*
Suppoſe they were: yet be not thou afrayde:
for though with ſlaues ſuch ſpeach of terrour runnes,
yet come gaynſt thee, they are full ſoone diſmayde.
For thou a noble people art of name, (fame.
thy valiant actes ſound through the worlde with

Thy God hath thee now almoſt fourtie yeeres,
as his olde folke, in Wildernes ſafe kept:
A wonder through the worlde, as it appeares.
When they at warre, then quiet thou haſt ſlept: *Pſal.3.5.& 4.8.*
and yet much more, in this time haſt thou wonne,
for now to all thy terror is begunne.

We are the men, not *Spannyardes*, well I know,
to whom God ſayth: This day do I begin, *Deut.2.25.*
to ſende thy feare through out the worlde to ſhow
what God it is, whoſe ſeruice thou art in.
The Lord of Hoſtes is he, whom we do ſarue:
But Gods of *Spayne*, are mettals which they carue.

What neede we then of them to be afrayde?
For when they call, their gods are oft a ſleepe:
1. Kin. 18. 27. or els abrode; as one of olde hath ſayd,
and can not heare: wherefore they houle & weepe.
Eſai. 37. 18. 19 For though their gods the like gods do ſubdue,
yet fight gaynſt ours, their caſes thus they rue.

Wherefore yf they ſhould aſke to feare the weake,
2. King. 19. 13 what were become of *Sepharvaims* gods?
& Eſai. 37. 11 Or what of *Indians*, which they dayly breake?
to 14. with many more: all which haue felt their roddes.
Yet anſwere thou, They had no Gods at all,
Eſa. 37. 18. 19 no maruell then, though *Spanyardes* gaue the fall.

As that proude beaſt Sanaherib did to good king Ezekiah. 2. king. 18. 13. to the ende, & 19. & Eſai 36. & 37.

And what yf they ſhould once demaund agayne,
and aske thee of *Samarias* gods likewyſe?
and tell how *Aſſors* Rod is now in *Spayne?*
And as hee then, ſo they ſhall now ſurpryſe.
Yet anſwere thou agayne thou mayeſt full true,
1. King. 12. 28 *Samarias* Gods were then of Heathens hue.

Euen ſo are all the Gods quite rounde about,
where euer yet the *Spanyardes* bore the ſway:
though Chriſtians names yet are they none no dout:
for Chriſt by them, is driuen quite away,
and Cakes of bred with them, are Gods in deede,
1. King. 12. 28 as Calues of golde, to ten Tribes as we reade.

Yet thou *Ieruſalem*, which we now are,
haſt no ſuch Gods, *for thine in heauen dwelleth:
who doth for thee all good thinges ſtill prepare,
and woundes thy foes, thy blood ſo deare that ſpilleth
yet doth he thee, by them ſometimes correct,
but yf thou turne, he doth thee not reiect.

Eber.12.22. & Apo.3.12.
* And will neyther ſlumber nor ſleepe pſal.121.3.4.
Apo.19.2. & Deut.32.43. Iere.30.11.

Returne therefore, returne thou *Shulamyte*,
returne to God, and his pure worde imbrace:
Returne in time, and he thy foes will ſmyte,
when teares of greefe ſhall trickell downe thy face:
and ioyfull then his holy ones will be,
to ſtrike thy foes, that would haue ſore ſtroke thee.

Can.6.12. Zach.1.3. & Mala.3.7. Eſai.37.16. to 21. Eſai.37.36.

For wilt thou ſee, how God of olde did deale
with all the foes of his owne folke that were?
now ſure to hell he ſent each common weale,
that bent their force, his owne poore folke to teare.
no Rod there was, which God for his did hier:
but if too ſharpe, he caſt the Rod in fier.

Eſai.27.7. & Iere.25. & Ioel.3. Eſa.13.& 14 & Ezekie.32. 17.to the end.

For didſt thou *Babylon*, olde Rod ſcape free?
Or hadſt thou *Rome*, new Rod, for this, cauſe peace?
No *Babylon*, thy blowes all men may ſee:
And thou, O *Rome*, thy plague ſhall neuer ceaſe.
Two inſtrumentes, too hard for wrathfull ire,
were for that cauſe, well mollyfied with fire.

Eſa.13.& 14 & 21.& 46. & 47.& Ier. 25.26.& 27. 7.& 50.& 51 & Dan.5.26 Iere.50.29. Apo.14.9.10 11.& 18.&

What *Rome?* why, ſhe is vp a loft agayne.
But what for that; Shall ſhee as chiefe raigne ſtill?
No, no, her beawtie can not long remayne,
but low in duſt with *Babel* muſt ſhe dwell:
As ſhe of ancient *Babel* beareth name,
ſo both a lyke, for miſchifes, ſhall haue ſhame.

Two proper ſpeaches in the 17. of the Apocalips do ſo plainely deſcribe Rome, that no man can deny, but that Rome is there meant: as this. The. 7. heades are. 7. hilles: they are alſo 7 kinges: & the woman is ỹ great citie that raigneth ouer ỹ kinges of the earth. *Eſai. 10. and 37.36.37.38. Reade the Prophet Naum.*

But what became of *Aſſur*, *Ephraims* rod?
Did he eſcape, for ſeruice done gaynſt him?
No ſure: for he the whip, would needes be God:
the axe be hee, who did the helue put in:
But he that tooke this inſtrument to hier,
his worke once done, ſet inſtrument on fier.

And what became of *Egypt*, that hard rod,
that rod, which did foure hundreth yeeres long laſt?
Would not the Lord then ſhew him ſelfe a God,
to burne the ſame, which did his people waſt?
He did not burne: but it in Sea he dround,
becauſe therewith his people they did wound.

Counting from the time that Iſmael began to perſecute Iſaak, vnto the laſt yeere of pharoh his rage. *Exod. 14. Exod. 1.22.* Reade more of Egypts plagues long after theſe dayes, in Ezek. 30.

And what of *Edom* and of *Palliſtime?*
Of *Tyer* and *Zoan*, of *Vz* and *Buz* withall?
Hath not the Lord to all theſe, drunke in Wine?
Yes wrathfull Wine, more bitter then was gall.
Which cup of gall, to *Elam* kinges he ſent;
yea *Iauan* dranke, till all that wrath was ſpent.

Ierc. 25. 15. to end, & Eſai. 14. 29. to end, Obadyah and Ezek. 36. and 37. 38. & Eſai 34. & 23. & 19.

So

So now, O Lord, cauſe all thy foes to drinke,
this bitter cup, which thou of olde didſt fill,
to Nations all, whom thine to ſpoyle did thinke:
but yet could not, one ſtraw breadth paſſe thy will.
Repay them Lord, with thine eternall fier,
for thou haſt ſayd, that ſuch ſhall be their hier.

Ierem. 25. & Eſai. 34. 2. 8.

For it is a righteous thing with God, to trouble thē that trouble vs. 2. Theſ. 1. 6.

And curſſe, O Lord, yea *Meroz* folke curſſe ſtill,
which now are ſlacke, thy poore flocke to defend.
But bleſſe our QVEENE, the hand-mayde of thy will:
who doth with *Iael*, thy foes found blowes ſtil lend.
Our gratious QVEENE, aboue all let be bleſt:
becauſe alone, ſhe fights againſt the beaſt.

Iudg. 5. 23.

Iudg. 4. 21. to end, and. 5. 24 to end.

Be thou O Lord, her buckler and her ſhylde,
her ſtrong defence, agaynſt all forren power:
yea gaynſt all foes, that forces now do yeelde
to helpe that Beaſt, thy people to deuoure.
Confounde them Lord: their faces fill with ſhame:
And helpe our QVEENE, for honour of thy name.

Pſal. 18. 1.

Apo. 13. & 17. cahpe.

Be thou her peace, her plentie, and her myght.
Arme her with fayth, thy Goſpel to defende.
Cauſe thou her Crowne, to ſhine long, freſh, & bright:
yea *Dauids* dayes, twiſe double do her lende.
Cauſe her in peace, with *Sallomon* to raigne,
in ſpight of all, that now are ioynd with *Spayne*.

2. Theſ. 3. 16. Ephe. 2. 14. Ephe. 6. 16. Pſal 132. 18. 2. Sam. 5. 4. 1. Kin. 4. 21. 24.

Make her, O Lord, a mother olde and graue:
Iudg.5.7. for ſhe to vs true *Deborah* hath bin,
So keepe her ſtill, thy people long to ſaue, (in:
Iudg.5.8. from thoſe new Gods, which former dayes brought
and let them not ſuch Gods agayne erect,
for fayne they would: but Lord do them reiect.

For yf they ſhould, they would then brag and vaunt,
and ſay to vs, Where now is hee your God?
Pſal.79.10. Yea thus they will thy ſeruauntes mocke and taunt,
For the enmitie is proued. Lam. 1.9. yf now at laſt they ſhould be made thy rod.
Pſal.79.9. Wherefore O Lord, thy glorious name regarde,
Pſal.79.12. and burne theſe rods, that ſo would thine rewarde.

Pſal.79.13. So will we prayſe and magnifie thy name,
thy glorious name to ages we will ſhow:
Reue.1.8. which is, that was, and ſtill will be the ſame,
to all that ſeeke, thy face in Chriſt to know.
Rom.10.4.& Iohn.6.47.& Actes.16.30. 31. Chriſt is the ende of Law, for righteouſneſſe:
Beleeue in him, Gods kingdome then poſſeſſe,

FINIS.